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## PETTIS. BASSETT & CO

This Week's Amusements. The Grand will be closed until Thursday night, when Miss Selena Fetter, Mr. Ramsey Morris and their company will begin an engagement in the dramatization of Mr. Morris's novel "Crucify Her" entitled "The Tigrees." This attraction is of upusual excellence. The advance sale will begin to-morrow. Beginning with the matinee this afternoon the

Park will have for an attraction Mr. Edward J. Hassan's elaborate scenic production of the comedy drama "One of the Finest," with special scenery, realistic effects and a good cast. The piece is a popular one. The new Eden Muses and theatorium opens

to-day for the season with Admiral Dot, M'lle Fatima, Angelo the bird man and a bost of other attractions, besides a selected specialty show. The admission to all is but ten cents, and it is open afternoon and evening.

New Cars for the Street Railway. The Citizens' Street-railway Company, last week, received from the St. Louis car-works twelve new closed cars, and it has thirty more ordered. These cars are of better style than those now in use, and are so arranged that with but little trouble they can be converted from bob-tail to double-end cars. The company is getting matters into shape to do its own repair-

### No Bloodhonds to Be Had.

A telegram was received at the police station last night from S. A. Canada, prosecuting attorney at Winchester, asking the police here to send on the first train bloodhounds to run down Victor Hill, who had committed a double murder there. Captain Campbell sent a reply that the request could not be granted, as he knew of no bloodhounds in the city.

Knocked Down by the Turnkey. M. C. Boyle was brought into the stationhouse last night, on the charge of stealing a necklace. While he was being put in the cell he struck at Officer Taffe, who, in defending himself, planted his fist squarely in Boyle's mouth, which put an end to the trouble. The officer's hand was badly lacerated by striking the testh of the prisouer.

### The Base-Ball Club at Home.

The Indianapolis ball club reached home last night, after an absence of six weeks. The club has been playing exhibition games in the East since the regular League season closed, and will play several more unless the weather should become too cold. Thursday and Friday they play here with the Cincinnatis.

Naw parlor goods at Wm. L. Elder's.

VIEWS ON PRISON REFORM

Indeterminate Sentences Considered Effective in Reclaiming Criminals.

Discourses in Which That Idea Is Strongly Urged-Dr. Cleveland on Progressive Christianity-Sermon to Printers.

A congregation that completely filled Plymouth Church, yesterday morning, beard Rev. Oscar McCulloch preach on "Prison Reform." The minister took for his text Matthew, xxv. 36-"I was in prison and you came unto me." In these words, Mr. McCulloch said, the Christ identifies himself with all in prison. He does not distinguish between good and bad, those justly and unjustly condemned, but includes all. It is the Christ spirit in the world that creates the sympathy one feels for all suffering. One of the latest phases of this is seen in prison reform. It is new, beginning with John Howard in 1773, but it grows each year stronger. The National Prison Congress meets annually to discuss questions which make for better prison management. These are are not "cranks" or idealists, but wardens, superintendents, physicians, chaplains. Out of this has come a new science-penology. Simple societies need but few prisons. The first prison in this city was a log house, and one man confined in it for a few days, was let go at night and fled the country. But in complex society prisons are many.
There are now 60,000 persons in prison.
In England it is steadily diminishing. In this country it is a host keeping pace with population. But it is to be noted that most of the prison population in the United States is of the toreign element.

The prisons of this land differ much among themselves. The State prison of Connecticut for a long time was an old copper mine. In the South the prisons are the worst, consisting frequently of pens or stockades. Here exists the worst development of the contract system the prison camps. Over 5,000 are thus sold out, and are in railroad or wood camps, guarded by armed men, and hunted when they escape by dogs. In other prisons in the North inhumanity often obtains, but in the main the spirit of the new movement is at work in them-much money is spent on them. At the top of all modern prisons is the Elmira Reformatory of New York.
Every prisoner does not necessarily belong to
the criminal class—that is, to those who habitually prey upon society. Only about 20 per cent. of those in penitentiaries and 10 per cent. of those in jails can be so considered. The rest are they who, through weakness, ignorance, or through liquor, have gone wrong. In punishment there are three ideas: deterring the offender from repeating his crime, deterring others, and restoration. Under the old idea of prison punishment was the thought of vengeance. In England 166 offenses were punishable with death. John Howard led the reform in 1773, and since his time a new spirit has animated prison treatment-homanity and reformation. Modern prison treatment rests on two thoughts: that the prisoner is an offender and must be punished by being taken away from his fellows, with whom he is unfit to live, and that the prisoner is a morally diseased person and must be cured. Crime is a moral disease and must be treated by isolation, the education and discipline of work and study. The results of the new method are apparent. Of those who go to State prisons 60 per cent. return again, while of those who are discharged

from the Elmira Reformatory only 20 per cent.
have lead an after criminal history.
"The conditions that nourish a criminal class are many," said the preacher. "In the Charity Organization Society we have traced the history of thirty families through five generations. They number 1,720 persons. Each one of these has a history as a criminal, pauper or prostitute, But these thirty families are not all. Nearly as full records are had of 250 families numbering over 6,000 individuals with the same history. In these diseases idleness physical weakness ignored. these disease, idienese, physical weakness, ignorance and public and private benevolence have been the fostering causes.

"The Christ-spirit, which is the force in mod-ern philanthropy, looking on all these, is not sat-isfied to leave them out, feels impelled to at-

"The principles which underlie prison reform are first," continued the preacher; "that the prisoner is a man; a man gone wrong, but yet a man, subject to all the influences which appeal to a man. He may be subdued by kindness, and will respond to appeals; may be educated, taught love, human fellowship and to feel shame; imbruted, imprisoned, buried deep, lies the manbood, but it is there. Again, there should be a separation of old offenders from young, as a hospital physician separates cases. Old offenders inoculate young ones. As well put a small-pox patient into a children's ward. This city's jail has been a nursery of crime, a school for the education of criminals. Had the school board specially designed it as such it could not have been more successful. The congregating of men and wom-en, boys and girls, witnesses and persons wait-ing for the action of the grand jury, has done much toward the increasing of our crimical population. There should be also an indeterminate sentence. A person is now sent to jail or prison for a definite term, ten days or ten years. But if the idea is reformation there, as in this case, there can be no definite term. No one is sent to the hospital for a stated time, two years, or two weeks, but until he can be discharged with safety to himself and the community. So in regard to prison-sentences. In many States the sentence is indeterminate. that is, until, in the judgment of the superintendent and board, the man can be discharged. A man may have an acute attack of crime, as of fever, or he may have a chronic case of crime. In Ohio a prisoner convicted a third time may be judged an habitual criminal, and confined for life. In New York all first offenders are sent to Elmira, and may be let out

take their places again in society, strong and "Industrial education should be followed. Most prisoners are ignorant, if not illiterate; without steady trades; without application; often they are physically incapable of doing hard work. The introduction of manual training or industrial education is recent. Its results are favorable. This is not the same as hard labor. Hard labor is a punishment, and the judge so considers it. But work as a means of education occupies the same place in the education of a prison that it does in the high-school. It is to educate the senses, powers and faculties of the man, to discipline him to occasions, attention, industry and the habit of application. Tais also antagonizes the contract labor system. It regards that as an evil. Contract labor is the sale of the prisoners' labor to some one outside the prison. Such a person is not interested in the prisoner, but only as to the amount of work that may be gotten out of him. The prisener is taught nothing, not even the trade he is engaged in. He learns but a part of it, and it is of no value to him when he goes out. There is no education, no discipline in it. The price paid for prison labor being low, the product is cheaper and can be sold cheaper.

on parole or unconditionally discharged when ever it is deemed safe. Of these 80 per cent.

disorganizes the market and down wages. The free man is compelled to compete with the prisoner. The antagonism of the labor unions to this is right. No one should be allowed to enrich himself out of prison labor at the expense of the manhood of the prisoner and of the freeman outside. The New York Legislature, at the demand of the Central Labor Union, abolished labor, and, as a result, the prisoners are confined in cells. They are sick, tortured by the silence: go insane. But industrial education is but as a book put into the hand. It is enjoyed by those who work, and it sends a man out the better for

his imprisonment. "And so we reach the latest word of prison reform," said Mr. McCulloch. "Educate the hands and brains of these men. Discipline them by regular and ordered industry until they shall know how to work, and form the habit of work. It is a pleasure to note in how many institutions this new education obtains. To this education is added an intellectual training by classes in various studies. For the criminals are ignorant men, ignorant of facts, unstirred by great thoughts, without resource in books, A whimsical doctor on the steamer Ethiopia with me gave me his idea of the reformation of criminals. It was to take them on sea-voyages and show them the world. A whole penitentiary was to be emptied,

a great steamship chartered, com-petent instructors employed. They were to be taken to great cities and countries to learn of men. For the trouble with the criminal, he insisted. was that he was ignorant of things and of thoughts, and especially of social

relationship. "But if prison reform is to be accomplished." the preacher continued, "there is another principle—the redemption of prisons from political control and political influence. A poet is not made, but born. A great military leader cannot be made, nor can a great teacher, the head of a great railroad, be made. There are with crime and criminals. There are not ten such in the United States. You can find 100 Governors, twenty Presidents," the preacher said, "where you can find one man wise, firm, gentle and fitted to be at the head of a State and in the art galleries. Let us make our tion. The higher prisons do exact some reprison. The warden of the Illinois amusements strong and manly. I have not in- straining influences, but not much. Society is

mand the freedom of our penal as well as our benevolent institutions from political control!" Prison reform, he continued, includes the discharged prisoner. It is not true, once a criminal always a criminal. It is true that, give a man a bad name and he will often fall to it. Eighty per cent. of the Elmira Reformatory men re-enter life and are strong and true. A man leaves the State prison with a new suit of clothes and a little money. He cannot all at once adjust himself to the world. He does not know where to go or what to do. Homeless, alone, friendless. The only open cheerful places are the saloon. He wanare the saloon. ders about. His speech betrayeth him. The lock-step, the swing of hips and shoulders, tells its own story. Workmen will not work with him. Hungry, cold, discouraged. be falls into temptation, or, as another said, "I'll steal something and so get back." All this, then, lies within the meaning of the words of Christ: 'I was in prison, and ye came unto me. For they who, by voice and touch, stand for these new principles are obeying the word of Christ. It is His spirit that animates all the new social movement.

A Progressive Christian Life. A large congregation was at the Meridianstreet M. E. Church yesterday morning, the occasion being the first sermon of the new pastor, the Rev. Dr. H. A. Cleveland. His text was the 13th verse of the third chapter of St. Paul's epistle to the Phillipians: "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before." The Doctor said that when a man becomes a Christian and the Christ-life is in him it is as natural for him to grow in Christian qualities as it is natural for the flowers and trees to grow. All life is growth, and when any living thing ceases to grow it takes on a new form, which is death. When a man is contented with his present spiritual condition he sine, and this is a sin that St. Paul never committed. He grew in grace from the time he first knew Christ until his death, and after eighteen bundred years of heaven he is growing still. The possibilities of Christian growth are limitless, and St. Paul would say today that he has not yet reached the limit. Christian life is always dissatisfied. It is constantly reaching forth unto those things which are before. It is the \_ame with all life, even the birds try to excel their former efforts. Nothing in life is at rest. There is no contentment. imperative. Intellectual men have no sconer solved one knotty problem than another presents itself which must also be solved. Each struggle incites to fresh struggles. Man is created with eyes in the front of his head so that be may see in front of him and go forward and

not back ward. Out of discontent, the Doctor continued, has come all progress. The man who puts in his time in reading tombstones is on the road to insanity. Satisfied men are dead weights on progress. The savage is satisfied. As soon as you arouse in him a feeling of discontent with his lot you have started him toward civilization. The most successful people have always been the dissatisfied people. Columbus, Wesley, and John the Baptist were discontented men. This impulse of pushing forward has been the making of the world. It is not a good memory that remembers everything. All things ought not to be remembered, and he has the best memory who can forget those things which ought to be forgotten, and remember only those things which ought to be remembered. Charles Lamb said he liked fat men because they forgot so easily. It is the young and progressive men who can forget easily. After a man is fifty years of age he is not apt to be progressive. Harvey spent many years trying to convince the physicians of his times that his theory of the circulation of the blood was true. They scoffed at him because his theory was new. With some people the belief is that nothing new is true, and nothing true is new. The Latin Church and some other churches have always been slow to accept new ideas, and their progress is slow. A new idea requires a certain sort of a receptacle, and not every man is capable of grasping and retaining a new idea.

"I stood on the beach of the ocean," said the Doctor, "and saw a great number of living creatures who were unable to go forward any other way except by going backward." Why is it that a prophet is never without honor save in his own country? It is because his neighbors can never forget the time when he was a boy, and they look upon him still as a boy, and the prophet is compelled to go away from home to obtain recognition. A man can forget his own sins, but his neighbors will not forget them, and we all remember our neighbors' sins. Large future and large forgetfulness go to-gether. I like those churches which begin their services with, "I believe in God the Father."
St. Paul forgot the past and looked forward to
the future. Beyond persecutions and the headsman's ax he saw Christ and a crown, and he became more enthusiastic as he became older. There are some things, however, that men should not forget. They should not forget their past blessings nor their past weaknesses, nor they should not wholly forget their past sins. St. Paul humbled his pride by remembering his past sins. Men should repent of their sins and then get away from them as soon and as far as possible. There is no progress while looking backward. Man is saved by hope, by looking torward to the future. The making of the great West has been by men of hope. Men must not always stand on the side-track taking on wood and water. They must turn on the steam and push ahead. Successful business men orten fail, but profit by their mistakes to attain greater success. They were not defeated by mistakes, but had the think he was done when he died it was Paul, but even he is still progressing. What is Paul now? What will he be a thousand years from now? Let us prepare ourselves, also, to join the great company."

### The Printers at Church.

Printers, as a rule, are not a church-going class. Some are prevented by the exactions of morning newspaper work upon their time, consoling themselves, no doubt, with the thought that if they cannot hear the sermon preached they can at least read it. Others are cynics, and to this class belong the old-timers-those who have been compelled, year after year, to set up "takes" of original manuscript sermons. made out in skeleton form, with such abbreviations as "xtn" for "Christian." "pt-c" for "Protestant church," and "&c." for an unfinished sentence that may be perfectly familiar to the elergyman, but is a blank to the compositor, who, in his desire to get up a good "string," is apt to say bad words about the loss of time at occasions, and even prejudice himself against an oral hearing of the author. The announcement, therefore, that Rev. R. V. Hunter, of the Seventh Presbyterian Church, would address himself to printers last night, led many of them to attend out of curiosity as to the nature of his remarks.

Mr. Hunter took for his text the last clause of Daniel xii, 4: "Many shall run to aud fro, and knowledge shall be increased." He prefaced his sermon by saying that although there was noth-ing in the Bible about printers or printing, it must not be supposed that the book was not intended for them as well as others. He then told about the old style of printing from blocks on parchment and vellum, and the wonderful amount of work and care required in producing such a book as the Bible. One of the printing establishments of to-day could do as much work in twenty-four hours as all the scribes of Judea could have done in a century. In explaining how he came to get his text be said that he had lately been talking to an old minister who had had some experience in the newspaper line, and who had probably even "carried the ban-ner" himself. "The real history of my text," he said, "is found in Bible. Daniel was foretelling the judgment that would come upon the Jewish nation-a prediction that was brilliantly fulfilled-and that at the end of a certain time Michael should come. This was not understood by the people of Daniel's time. He was bidden to close the book until Christ should come, when men should understand the prophecy. The Scriptures would then be gathered together. Men would run to and fro, seeking the truth, and thus knowledge would be increased. It is to this Christ that I would draw your minds tonight. I would have you know the exact truth concerning a life of duty. Then I would urge you to do as well as you know how. There is a certain kind of amusement that can be best found before the footlights. There is an amusement about the bar with which the pulpit cannot compete. The gambling-room furnishes pastime for multitudes-a kind of fun that is net legitimate in a church. There is a certain class of society devoted to amusements, but these all sting like the adder—they poison to the death. Understand me: I do not condemn all amusements. We have those that are purified, elevating and healthful. You can find them in respectable society, in books, in the gymnasium, on the ball-field

penitentiary received a call to the presidency of vited you here to abuse you. It would not be a great college. Is it not, then, our duty to desay mean things to you. It would be unwise, nor would it be helpful to you. The man who for him and me both. I understand he has mercy on neither the compositor nor the devil. "I have not invited you here to flatter you. Flattery does no good. Commendation is proper, but flattery carries the lie with it. It is full of deceit. It is hollow. But I have invited you here to warn you against some temptations which I believe are peculiar to your craft. Many of you are debarred from the usual social privileges of life by being compelled to work at night. You have not the opportunities of attending church and social events, and thus forming friendships and ties that would be a source of enjoyment to you when at leisure. A printer friend once related to me his experience. He came from a country town, worked steady for a few weeks, and then felt a desire to lay off for a night. He went out with some of the boys to see the sights, took his first drink, and entered his first gambling hell. From that it was an easy step downward. There is a certain glare and glamor about the streets at night, to one who has come from the village, that is enticing The young man kept laying off until he was discharged. He went to other cities and found little work. What he made he spent for 'chips' and liquor, until finally he became unfit for work. His nerves had become unsettled, and he had to resort to 'panhandling,' another name, I believe, for begging money from fellow-workmen. His health at last gave way, and he was forced to go to the hospital. When he recovered he made up his pital. When he recovered he made up his mind to reform himself. He procured another eituation, worked steady, attended church when he could, and formed acquaintances among those who would be a help to him. He saw the error of his ways in time to save himself. There are others in this city who are now undergoing, and have undergone, the same experience. Some have saved themselves through the medium of church influences. Others have filled untimely graves. When you see one of your fellow-crafts-

men on this road, try to save him in time.
"Your calling is an honorable one. You are bound to be intelligent, by reason that you are reading while at work. My experience is that printers are posted upon all current questions. You have the power to do great good to your fellow-men, and, if exerted, nothing can measure its influence. There is a heaven and there is a hell. To gain the one and avoid the other, you, as other men, must take this Michael-the Christ -as your portion."

Crime and Its Causes.

In preaching his sermon on "Prison Reform," the Rev. Dr. J. S. Jenckes, at St. Paul's Protestant Episcopal Church, yesterday morning, took for his text, Hebrews xiii, 3, "Remember them that are in bonds, as bound with them." In developing this thought the Doctor said bondage may be of different kinds, and result from various causes. But that which gives this impulse to "I rison Sunday" all over this great country is inflicted as punishment for crime. A crime is the violation of some public law by committing what it prohibits, or omitting what it enjoins. It is against the whole community, rather than individuals. Crime is very prevalent in this country, as well as throughout the civilized world. There are 70,000 criminals in the United States, convicted and being punished, about 17 per cent. of whom are juveniles. It is also on the increase. By the national census it is learned that there were in 1850 about three hundred criminals to a miliion of inhabitants, in 1860 about six hundred, in 1870, 853, and in 1880, 1,169 to the million. Numerous causes are charged with its existence and prevalence. Want of paren-tal restraint, and of parental co-operation, heredity, defective education, tardy public opinion, slow and venal justice, saioons, brothels, gambling houses, prisons, promiscuous literature, orphanage, insanity, ignorance, poverty, immigration, crowded popula-tions. Sabbath breaking—have all been alleged as causes, but are, after all, only secondary to the sole cause, which is innate depravity, or original sin. The cost of crime, direct and consequential, is enormous. To prevent it there is a police system, costing \$20,000,000 per annum, besides numerous and expensive private detective systems. The machinery of 2,000 criminal courts, 80,000 justices of the peace to prove the prisoners guilty, and 80,000 prisons, costing annually \$16,000,000, to confine and punish them. Add to all this the expense to criminals themselves and their relatives and friends, and to their countless victims and their near and dear ones, and a startling array of fig-ures as the grand total is obtained, causing heavy taxes to all property-owners and misery and poverty to many others.

"How may we remedy all this?" the Doctor continued. "It has been well said to treat a man as if he were better than he is is sure to make him so. Let us approach the topic in this spirit, and, instead of looking upon stae criminal, even after conviction, as outside the pale of our very thoughts, not to mention the purview of our kindly consideration and reforming en-deavors—take him by the hand, and raise and hold him up, and, stimulating his self-respect, make again a man of him. To do this we must correct some abuses of our reformatory and penal institutions. The lessee system is wholly obnexious and should be abolished. As the crime has been against the State, so should the State control the convict's labor and punishment. The criminal should support himself by his labor, which he cannot do under our jail system. And prisoners, so long as they are unconvicted, should not be contaminated by unrestrained intercourse with hardened and con-victed criminals. Neither should the young and the women, even after conviction, be so exposed. The wisdom of our legislators cannot be too much extelled who have provided for this very purpose the Female Reforma-tory in this city, and which is nobly carry-ing out its benign purpose, under the managepluck and knew how to begin again. Saul of ment of a devoted lady of our own congregation, Tarsus was an ugly little Jew. He became a assisted by other representative ladies of our glorious saint by reaching forth unto those things State. In all such ameliorating efforts there which are before. If ever a man had reason to should ever be kept in mind that the ultimate should ever be kept in mind that th object is not gain for the State, nor profit to individual contractors, but the reformation of the

criminal's life and his restoration to manhood and usefulness. "To this end it has been found that 'indeterminate sentences,' to end upon the demonstration by the prisoner himself of bis fitness to enjoy the restored confidence of mankind, and conditional release upon 'ticket of-leave,' to continue just so long as his good conduct shall continue, have wrought wonders in restoring his self-respect, and assuring his permanent reformation. Let us as the text has it, 'Remember them that are in bonds as bound with them,' and not as outcasts, reserved to infamy and destruction forever. We are ourselves prisoners, confined within the parrowest limits of this earth, as compared with the universe which our Father governs. Yet, we are 'prisoners of hope,' and shall in His good time be released to larger possibilities and higher enjoyments, upon condition of our good behavior. Let us, in managing this important subject, emulate the divine example. Our blessed Lord himself has said: 'I

was in prison, and ye visited me.' Sermon of the Rev. George E. Swan.

The Rev. George E. Swan delivered a sermon at the Grace P. E. Church, last evening, for which he took for his text the 21st verse of the 12th chapter of Romans: "Be not overcome of evil, but overcome evil with good." He said that the cause of prison reform is one of utmost importance and urgency for the sake of the prisoners themselves and of society at large. The entire spirit of Christianity is against human vengeance. The prisons of a Christian people are not for retribution, but for redemption; not for the apportionment of suffering for crime. Corporal torture and the tread-mill have been abolished since society has acquired this view of prisons. The more advanced States of the Union are experimenting in various methods of reforming the prisoner, and prison experts are recognized as belonging to a well-organized profession. The twentieth century will be marked by a great progress in this work of overcoming evil with good. Prisoners are usu-ally young and at a time of life worthy of Christian effort. Their average age is about twentynine years. More than one-fourth of them are under twenty-three years of age; more than onethird under twenty-five, and more than one-half under twenty-eight. Thus crime claims a vast army of the youth of the nation, and this army is a threat against the security of property, the rights of individuals, and the order and well-being of society. The convicted are a small part of the criminal army. In the preacher's experience the worst men are not in prison and never see the inside of a prison. They are the leaders who induce the others to take the risks. The number of these who live off crime, if not directly by crime, is very great. "The importance of the crime question," the preacher contined, "arises not so much from

those who are in prison, but those who ought to

be. Criminal statistics suggest the importance

of arousing the moral force which is in the com-

munity at large, both in and out of the church.

for arresting the development of crime and re-claiming to society these dangerous elements of

the population. Men who have made a study of

this subject are agreed that the minor prisons, such as jails and lock-ups, owing to the freedom

of communication and lack of employment, are

schools of vice and crime rather than reforma-

himself ceases to be such. The reformation of the prisoner should be the true object of punishment. The most valuable aid to this object is what is called the indeterminate sentence. It has produced good results in the case of juvenile delinquents, and should be extended to adults. This makes the prisoner a free agent, capable of shortening his term of imprisonment. The chief cause of the lack of prison reform in the United States is the political system which is threatening not only the proper administration of our prisons, but of all our State institutions. Prison officials are usually politicians, and obtain and hold their positions because they are such. All of the prison-keepers and guards are one vast army of political claquers in the interest of the party in power. Finally, the whole matter of prison reform is the outgrowth of Christianity, and is in obedience to the text, of overcoming evil with Bad Weather Interfered. With fair weather, the contractors for the

best protected against crime when the criminal

asphalt pavement on Washington street, expect to have the improvement completed in three weeks. They say the pavement would nearly ail have been down by this time had it not been for the continued rain.

Young Vagrants Arrested. Eight boys, ranging in age from ten to ofteen years, who have for several weeks been sleeping in the C., H. & D. sand-house were arrested last night and slated as vagrants.

"Give Us a Rest on Pensions."

Newton (Kan.) Republican. The most thoroughly Democratic device in the procession last night was the banner bearing the wish, "Give Us a Rest on Pensions." The sentiment was in harmony with the recent expression of the Chicago Times, the leading Democratic paper of the West, that it would be a happy day when the last Grand Army beggar was under the sod. The designer of that ban-ner was as good a Democrat as ever rode behind Quantrill, or any gray-clad cur who ever shot a Union prisoner at the dead-line at Andersonville. "Give us a rest on pensions" has been a secret wish in Democratic circles, high and low, for a good while. It has been partially revealed in the clownish jokes in the veto messages of a fat-headed Democratic President, and it is given full expression in a banner carried by a Democratic lout in a little Democratic procession in an interior town in Kansas, an illustration of an old adage-that fools and children speak the truth.

"Give us a rest on pensions" is the wish of the party that hated the Union soldier in war, and hates him in peace; hated him when he was young and strong, and bates him when he is old and broken, and will hate him till he is resting in his grave and can give no more trouble on the

"Give us a rest on pensions," means that the idea that the Union soldier should be treated with respect; that his country should remember him; that he should be held in honor, is fatiguing to the party that proposes to elect Grover Cleveland President, and rule the destinies of this country. It means a deeper depth of ingratitude than was ever revealed by any civilized nation. It signifies a degree of meanness that human nature has hitherto been deemed incapa-ble of. No apologies can atone for it; no explana-

tion can lighten its infamy.
"Give us a rest on pensions," and that in
Kansas! What may we believe they carry in the way of banners in Democratic processions in Texas or Louisiana? Nothing meaner, certainly. There is a depth than which there is no lower

National Christian Missionary Conventions Will be held at Springfield, Ill., Oct. 23 to 27. The national board of the C. W. B. M. have selected the I., D. & W. route from Indianapolis. Trains leave at 8.35 A. M. and 11 P. M. All persons desiring to go can obtain special reduced railroad rates by applying to H. A. Cherrier, City Ticket Agent L. D. & W. Ry., 99 S. Illinois st., under Surgical Institute.
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J. D. & W. Bailway.

Trains now leave and arrive as follows: Day express and mail, except Surday, leave at 8:35 A. M., arrive at 4:58 P. M.; night express, daily, leave at 11 P. M., arrive at 3:50 A. M. The night express has reclining-chair car through to Springfield, Jacksonville and Keokuk without change. Ticket office, 99 South Illinois street, under Surgical Institute.

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We now have a supply of Cypsy Kettlesair moisteners—for natural-gas fire use. You can't get along without them; call and supply yourselves. Also, new additions to our stock of brass and iron fenders, fire-sets, etc. Call and make your selections.

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## Beating Fire

The "Fire Department Notes" of the News says that had the firemen had an aerial ladder at the recent fire "the smoke damage to Eastman, Schleicher & Lee would not have been so bad." This is doubtless so. But the insurance companies have promtly paid all of our losses, so that we are not out on that, and are able to make the whole sacrifice on the slaughtered prices of those slightly - soiled - but - good - as -new goods. You'll get them for less than half price at this special sale.

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